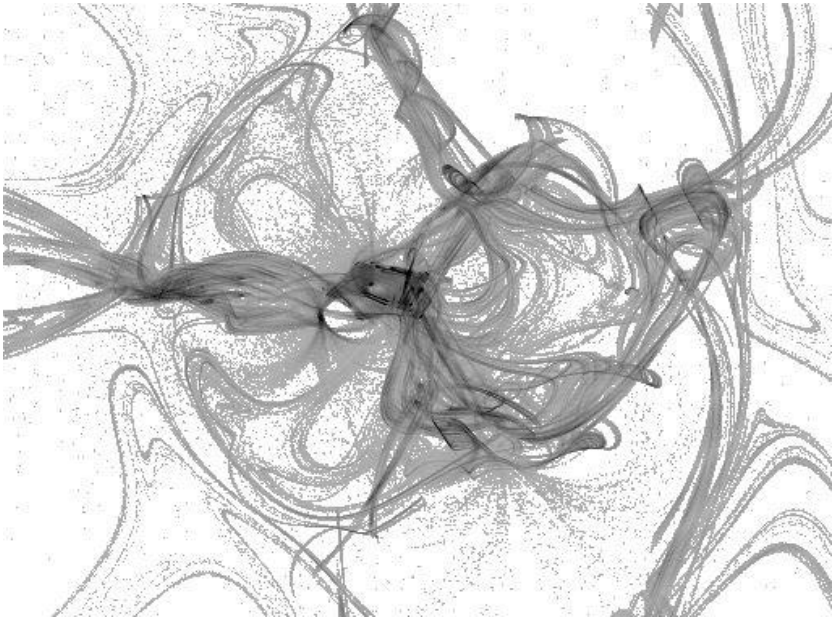


L@XL

by

Ric Carfagna



xPress(ed)

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Although it is a suite of fifty separate poems
in apparent closed and conventional form,

X@XL belies its structure

by being a contraventional, open work,
whose scope is not limited by the page,
or the individual poem itself.

Common themes appear
and are threaded thru to erect an edifice
whose abstract essentialities are the foundation
on which it stands;
and meaning is gleaned from the whole
as a constellating summation
of all its constituent parts.





truth remains unresolvable as death
encroaches upon our quickening consciousness,
but it is a slow
acclimation to the numinous nature
which nurtures the soul in
ways we see divining a
destination for this ephemeral essence
imbued with the intrinsic invention
of presence pursuing the ineludible
conquests of depths barely discernible





observations are meaningless as time
can be said to entertain
each phenomena simultaneously appearing as
a discrete entity progressing thru
an apprehensible dimensionality we see
before us a sallow divested
essence though not immanently an
element of what passes for
verity occurring in a future
which already possesses our senses





the image which forms the
space on this page is
a visual undoing of a
virtual logic sensed solely as
a symbolic imprimatur with which
to construct a meaning while
deducing the mind's aborning machinations
in relevant formulations and progressions
where abstraction ceases its fluid
flow thru corporeality's cerebral teleology





IV

this word contains an insoluble
nature insofar as it exists
in the form where consciousness
readily perceives it, yet to
touch the essential stratum of
being which resides in its
abstract aura is essentially a
matter that is a delimiting
factor irresolvable to one unable
to hold its presence empirically





there is the way silence
infiltrates the effect gravity enforces
without intention to prevent a
adient resolve to dislocate lines
drawn as gesticular articulations in
a language disrobed of absolutes
and quarried from the cyclonic
deference which clouds a firmamental
ebullience with the abstract apathies
relating to how meaning dissolves





VI

as such these complications exist
mainly to awaken the consciousness
from an ulterior motivation which
fosters a furthering disintegrative mentality
finding respite in the time-
honored escapability of denying that
a higher cognition exists and
is the essential meat which
sustains our metaphysical potentiality persisting
regardless of time's abstruse labyrinth





VII

one sees the evidence of
fire engulfing this page as
merely a metaphor retaining its
symbolic roots, but it is
not folly to suggest that
the subrefugal nature of words
contain an incendiary semantic which
appends an understanding sometimes eluding
an obvious envisioning to where
erudition refuses to constrain illumination





VIII

to cling to this dispensation
or to these physical limitations
which we place on the
nature of time existing as
a constant, conventionalized and made
to fit our formal state
effaced by the weights of
dimensional flaws defined by spatiality's
illusory seethings wrapped in the
raiment of corporeality's gurried environs





IX

one finds change irreversibly constant
and unwilling to inflict limits
on where a self-potentiality
might unequivocally reside without the
paradigmatic constraints which are placed
on the limens we seek
to cross aware of how
a self retrieves the inherent
thots strained by the stagnant
doubts rooted in irrational reification





to infer more from death
than an ontological vacancy where
we place our (un)conscious thots
to perpetuate a myth of
cessation clotted with a dissonant
dogma of an impotent theocracy
seeking to subvert the will
which fills with an accumulative
chaos tracing the nomadic trajectories
travailing within an impervious infrastructure





X I

logic only transforms ambiguity within
the willing mind's ability to
process the metastasizing machinations which
makeup these mayan vessels confined
to an ordinate geometry and
subject to that's causal memory
disinterred with higher acuities intact
bringing forth speech's darker fusings
thru the inarticulate eidolon embodying
a primal parousia's sentient penumbra





XII

who begs to differ with
acquiescence to the little mentioned
transformation which relieves us of
intrenching pressures structured along synclinal
fault-lines, the self-proselytizing
topographies clandestinely compartmentalizing a dubious
intelligibility amid a lulling serfdom
which refuses to factualize the
entropic ephemerality of ontological fate
surviving in deference to (im)mortality





XIII

the world of paper distances
recedes from a consciousness if
only to languish in a
virtual distortion we perceive peripherally
enacting a cognition which is
spawned amid a limned architectonic's
infrastructural decay drawing upon the
full flowerings of an enervated
felicity to somatically flow from
roots possessing a gnostic renaissance





XIV

we come to possess illusion
only within these thots which
resurrect the unauraed corpse of
impotent epistemologies, reaching the apex
of an ontological uncertainty we
retain identities associated with an
animate organism though slightly altered
by these aural allusions which
intrude and thrive amid the
sundry constellations of subconscious chaos





XV

to think what is unknowable
even to the depths of
our cognition's capacity immersed in
this ephemeral state where ethereal
essence can only be imagined
as spectral sensations gracing our
present suppositions with loose relations
to where questions arise tethered
to the probic notions we
subdue with ambiguity's ubiquitous oddments





XVI

the mind at times rejects
these unconscious feedings which sporadically
wake us from our perennial
sleep attempting to disengage us
from the rote patternings in
which we are fully absorbed
and blindly following without the
thot to see beyond an
anterior opacity into a portending
elysium which recedes without traces





XVII

the conditioned mind ceases to
recognize a nonequipoised eurhythmmy or
to see the nature of
that as metaphor manifesting the
ephemeral images upon which we
lay our foundation, being as
it is an unapprehensible constant
subjected to change we cannot
readily accept or expect to
understand given our peripheral limitations





XVIII

to picture the destabilization that
arises in the mind as
a consequence of departure from
the images we accept as
unequivocal verities solidifying in a
soluble that-process knowing entropy
exists within our circumlocutional boundaries
perpetuating the outmoded constancies which
constellate to form foundations based
on a pre-Copernican cosmology





XIX

one conceives of beauty as
distinct yet distant as the
apperception of providence appears to
manifest its presence though we
retain an unreceptive autonomy entrenched
in illusory ontologies where *truth*
remains an unverifiable quantity visible
only to our purer logic's
illumination and indistinguishable among our
thots denying an innate blindness





XX

death undermines all anterior motivations
remaining an inconsolable spectre haunting
thots with a poignant forgetfulness
imbued with an alluring ruse
which moves to effect the
whole of consciousness manifesting an
innate acuity's incarnate imperfection ceasing
to change the metaphysical processes
which persists thru to imbricative
states weighted with speculative stasis





XXI

hereafter the unspoken assumes the
nature of allusive afterthought animating
these arcane illusions with a
deeper significance forming the function
of reason coalescing with thoughts
that we instinctually internalize though
ironically delegate to the unconscious
detrital piles where clotted tropes
evoke the acrid epiphanies we
deify with a denaturalizing realism





XXII

the probability that nonexistence extends
beyond these pages is bolstered
by the fact which an
ontological methodology fleshes out but
with a significant presence of
certitude less discernible to the
mired consciousness occupied in an
attenuated state of pensive solidarity
immune to the amnestically redolent
epiphanic states dissolving corporeality's insufficiencies





XXIII

we must awake yet retain
the silence which satiates our
thots and separates the self
from an aggregated identity foisted
upon our protean perceptions cleaving
to the sentient sievings which
makeup our idiomatic estrangements fashioning
a habitation among the hovels
which concinnate nonarticulated synergies rooting
into a mind's mired misconception





XXIV

such a notion of being
is fundamentally flawed from the
methodological indoctrination of an insolent
historicity implementing an occlusive ruse
to intrude upon our malleable
existentialism while prohibiting access to
an identity which undermines the
enforcement of tyranny's ubiquitous ego
sagaciously seducing a self with
an impotent ideology's infinite regress





XXV

our intoxicated unconscious bears little
semblance to the carefully packaged
pretence we present as the
sum total of our identity
coalescing in a cloistered spatiality
leaving acute scars which accumulate
and offer only temporal solutions
to problematic empathies which we
absorb and portray in a
festering foreground of topical discontent





XXVI

disfigurations spawned by ontic entanglement
posing questions to consciousness which
appear to posture a reality-
factor outside the realmed rationale
existing mainly to process an
internalized phenomenalistc prehension in order
to apprehend an 'image' absent
in the structures we conceive
as empirical edifices penetrating the
psyche with a palsied perfection





XXVII

thru aridity the parchment recedes
only to reveal a former
world not designated as apriori,
though it is true all
time exists simultaneously regardless of
our divorce from such quiddities,
those which war with equivocal
absolutes implanting subjunctive initiatives to
create realms where apractic probity
retorts an ambiguously diaphanous existentialism





XXVIII

truly nothing can be explained
or understood in its essential
nature as we remain ignorant
of an intellect which is
wholly subservient to our solipsistic
structuralizations patronizing plasticity's delimited modality
while engendering environs in which
grow the anesthetizing placebos manifesting
the myth of an evolving
deity inhabiting our inertial mindsets





XXIX

the tree senses its season
at an end inevitably following
the process inherent in its
nature though not conscious of
how we append a conceptual
beauty to the cyclical aspects
which only remotely relate to
the exterior occurrences when change
is an interior experience common
to all forms of matter





X X X

in deference to where death
imitates a life lived externally
yielding little from the pallid
presence pursuing the miraged revenants
which nurture nature's incessant precession
tracing lines which mutate the
motile aspects of an inertial
indifference leaving limited light on
which to cast the augural
eye of an unresolvable verisimilitude





XXXI

we develop attachments to the
processes by which we deceive
a consciousness absorbed mainly in
the maya of corporeal illusion
discerning what is real is,
in effect, a fact of
fallacious speculation bolstered by dependencies
on infiltrative anarchies and the
isolative efficacy of a philistia
ego interring the essential nature





XXXII

our visceral sensations of providence
shape our inner thots made
to conform to the restrictive
limitations of a *reasonable* assumption
where logic only translates the
visible concretions which infect our
faculties on extrinsic levels refusing
the subtle satiations of permutational
effects which work to sift
sensibilities thru an ossifying teleology





XXXIII

sibylline hours which transcend mutability
perhaps unaware of penetrative imprimatus
marking a passage thru the
mind's less frequented appendages reducing
a transferability of meaning to
a dissolute rationale once that
to be accessible only in
theory remaining as an unchanging
parameter with which to measure
the progression of one's insubstantiality





XXXIV

to remove invariability from the
equation becomes a lesson to
further the incidence of congruence
absorbing a normalizing static below
the threshold of conscious retrieval,
or connections to a linearity
which defines a storm-pattern
as recurring within a dissonance
relieved of the palpable negativity
seeping from an attenuated constitution





X X X V

somehow it is only time
removed from the human equation
unable to sense a growing
apathy to the conditions in
which the heart is immersed
already such privation cannot but
show on faces disturbed by
the images we construct at
unconscious levels and the leavings
which deceive our unshadowed (in)fidelities





XXXVI

to digress from this illusion
long enough to conceptualize that
materializing from the etheric plane
abrading the facts we have
come to accept as an
infallible evolution in which we
place our will and communicate
a knowledge abounding within a
faith we desire yet cannot
translate from matter's intransigent reality





XXXVII

while our inhibitions linger, we
create an environment to foster
a fallacy of fear and
engender an aura of abstruse
alienation refusing to see the
commonalities which exist between these
distances we place within ourselves
and nurture with impedimental projections
awakening our awareness to the
perpetuating myth of atrophic discordance





XXXVIII

logic is not subject to
the visceral deficiencies of our
lifeblood limitation ensconced in a
sensate state of surficial stability,
we delude a self which
deepens only with deathbed shackles
severed and the apprehensible cessation
of corporeal difficulties then discerned
as expiations of invidious ephemerality
warring with transcendency's anthropocentric effigy





XXXIX

terms of motion bound by
sensations evading root causes as
well as acquiescing to the
language of obscurity, yet not
limiting potentiality to imagination alone,
rather insisting that there is
no solidity in frames we
structure, nor no foursquare foundational
certainty to hang our hats
on or lay to rest





XL

deathbed concessions to the spectre
which haunts a dispassionate distillation
of the once self-deified
conscience, unlikely to attract attention
beyond the moot metaphysical interest
which arises in curious onlookers
yet soon subsides leaving no
visionary fealties on which to
base a faith or scintillating
residue resonating a resurrectional transformation





X L I

this reflection is not a
similitude of verity which persists
to stagnate and lengthen the
staid nature of poverty resisting
a classification unto itself or
even an internalizing disquisition to
render as a pointless poignancy
probing the deleterious natures of
relations relegated to an insoluble
myth masking ontology's inherent ambiguities





XLIII

to base unequivocal assumptions on
a questionable epistemology which surfaces
as seamless thot-patterns involving
a lesser sense of tangible
ideology and more a motivating
will-to-power egotistic interdetermination
implementing a vacillating paradigm which
focuses on the intermittent flux
of impotent logistics blindly calling
to mind history's noumenal (de)generation





XLIII

we differ only in our
conscious apprehension of a topical
dissonance molding it to our
superficial need while elevating a
enervated simulacrum of a subjugated
self in order to stimulate
a cellular memory into arising
from levels we demarcate as
inaccessible and envision as ephemeral
tailings of a psychotic catharsis





XLIV

to infer more from the
mysteries which surround our consciousness
acutely unaware of external stimuli
intruding with inventions of a
(pre)cognitive causality organizing objective concretions
which follow in the rectilinear
progressions of a Newtonian continuum
infusing corporeal manifestations with a
corrosive fury to transform the
contents within one's indeterminate evolution





XLV

our nature seems to dissolve
amid the bombardment of extraneous
detritus which we choose to
immerse ourselves in, wresting to
silence unsettling points of counterintuitive
intention gaining a foothold in
forms we bring to (un)conscious
fruition and soon deify with
the ascendancy of a deceiving
ego absorbing solipsism's weedy seethings





XLVI

as we cannot desire what
is extrapolated from the raw
data molded into a form
we can readily encompass without
the aid of mute epistemologies
or the demurred structural historicities
we associate with progress filtered
thru the phenomenal corpus of
a consciousness knowing the enigmatic
verities interpenetrating an unknowable core





XLVII

who is blind to this
agenda to conceive the coruscations
of these intangible attachments we
cling to, be they a
beauty which remains unnoticed by
the intellect's oblivious otiosity, or
the inconsequential thots we accord
to love not contained within
our lore of self-servitude
dead to intentions left unattended





XLVIII

as beauty remains an essential
foundation on which to base
a connectivity to an etheric
inheritance envisioning an abandonment of
the irrational dimensionalities which dog
our anthropomorphic incarnations ,it is
as if a book of
entrances has opened the doorway
thru which we enter perfecting
the karmic constructions we inhabit





XLIX

how ineludible the presence of
this desert-god seems amid
the dust which drives us
further into our darker recesses
learning to acclimate to the
liminal light which leaves only
traces of intransigent entrenchments from
where the heart cannot speak
for the inarticulate weight sating
souls enslaved to mortality's entanglements





L

among these roots corpses lie
uninhibited by change an unaffected
by the weight we delegate
to ego knowing only the
numinous presence which has possessed
our imagination now since passed
into a speculative sense of
unapprehensible significance continuing to contain
the part of ourselves we
pacify with death's unresolvable truth





The poetry of Ric Carfagna seeks
to expand the possibilities of form and content
and to eradicate the limitations
of what we accept and expect
from the poetic process.

The empirical base on which he composes
is grounded on the notion of consciousness,
and how we interpret our own concrete ontologies
in the light of an experiential clarity
which suffuses the world of our diurnal materiality,
though not always reflected
in the identities we associate with a self
removed from the contemplative realm.

X@XL is Ric's ninth collection of poetry.

He lives in Petersham, Massachusetts
with his wife, cellist Mary Carfagna



